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NOTES OF THE WEEK.

A LETTER from the officers of the Sunday School Association will be found in another column, to which we desire to call the attention of our readers. Of the £500 asked for, to promote the wider use of the admirable publications of the Association, and thereby to strengthen the work of our schools, £234 has been already promised, and we trust that many of our readers will be glad to make some contribution for so good an end.

DURING the past month the Rev. S. Fletcher Williams has been very active in lecturing and conducting services in Madras, and has met with a most cordial response to his efforts. At the close of a lecture on Darwin at the Zion High School, Napier Park, he was not only cordially thanked, but "garlanded." To various audiences he has lectured on Channing, Parker, Carlyle, Matthew Arnold, and on theological subjects. At a meeting of the Madras Hindoo Social Reform Association he spoke on female education. The services of the Brahmo Somaj are now largely attended, through the interest of Mr. Williams's presence, members of the University coming in considerable numbers to hear him.

THE fourth anniversary of the Jowai Unitarian Free School, in the Khasi Hills, was celebrated on September 17, the local magistrate, Mr. S. E. Rita, presiding. Copies of *Every other Sunday*, sent by Mrs. K. G. Wells and Miss A. E. Howard, of Boston, Mass., were distributed. In the evening the fifth anniversary of the

Jowai Unitarian Church was celebrated. On the following day, Sunday, an evening meeting was held to commemorate the first Unitarian meeting held in the Khasi Hills, September 18, 1887, at Jowai, which was the commencement of the movement. Mr. Kissor Singh told of his early experiences, and of the encouragement he received when he first wrote to the Rev. J. T. Sunderland, then of Ann Arbor.

WITH the Sunday opening of national museums and art galleries, the work which the Sunday Society primarily set itself to do has been accomplished. That Society was founded by Mr. Mark H. Judge twenty-three years ago to obtain the opening of museums on Sundays, and he has acted as its honorary secretary ever since. Mr. Judge has for thirty years, in connection with the movement for Sunday opening, displayed a singleness of purpose and an unrelenting and irresistible zeal which unquestionably have been among the chief factors in bringing about the success achieved. Recognising these facts, some time ago, a committee was formed to give some tangible and effective expression to the respect and appreciation which Mr. Judge's work has inspired. To their application for subscriptions there was an immediate and satisfactory response from the members and friends of the Society, but the Testimonial Committee feel that only by a public appeal through the Press will it be possible to give the necessary opportunity to all who believe that Mr. Judge deserves well of his countrymen, and may be desirous of contributing. The fund will remain open until Christmas, and subscriptions may be forwarded to the Honorary Secretary of the Fund, Dr. Corfield, 19, Savile-row, W. The Rev. Canon Barnett is Chairman of the Testimonial Committee, which includes among others the Duke of Westminster, the Earl of Carlisle, Lord Brassey, Sir J. T. Brunner, Bart, M.P., Mr. Thomas Burt, M.P., and Mr. Holman Hunt.

THE Rev. Priestley Prime, of Torquay, is preparing a history of the Exeter Assembly of Divines—the oldest assembly of Nonconformist ministers in Devonshire, known two centuries ago as the United Brethren of Devon and Cornwall, and including then nearly all the dissenting divines in the two counties. The work, which is undertaken at the request of the Assembly, is thus connected with the beginning of Nonconformity in this country. Mr. Prime will be glad if any who have relics of early days referring to the famous 2,000 ejected ministers or their descendants in the faith will communicate with him. He has seen some very valuable documents referring to the

period shortly after the Act of Toleration, but thinks there must be in existence other documents, pamphlets, &c., which would be of value. Mr. Prime's address is St. Joseph's, Cockington.

IN the December number of *Sermons for the Day*, the Rev. R. A. Armstrong has reprinted the memorial article on Mr. Gladstone which he contributed to the *New World*. We regret to see from a note on the cover of this number that the issue of *Sermons for the Day*, which has been maintained for three years since the discontinuance of the *Liverpool Pulpit*, has not met with support from the public sufficient to cover the cost of printing, and that the publication must therefore come to an end.

"A Cape of Good Hope" is the title of the Rev. C. Hargrove's sermon in this month's *Mill Hill Pulpit*. It was preached on November 20, which is said to have been the four hundredth anniversary of the rounding of the Cape by Vasco da Gama, on his voyage to India. But Mr. Hargrove commemorates an earlier navigator—Bartholomew Diaz, who twelve years before had been the first to reach the Cape, but then had been compelled by his men to turn homeward. He called it "Cape of Storms," but the King of Portugal, when he returned home and told his tale, would not have the name and said it must be "Cape of Good Hope." From a vivid picture of that voyage, Mr. Hargrove passes on to use it as a parable of that other voyage we all must take when our time is come, across the ocean of the Unknown.

"What then shall we call it? that last headland which is the end of the world known to us, world of the senses, world of home and of sunlight, of the known and familiar? Cabo Tormentoso, Cape of Death's Agony, cloud-shrouded, storm-beaten, dark and terrible to contemplate? So men have been wont to picture it to themselves; 'King of Terrors' they have crowned death, and done it the homage of dread. But the terrors are the invention of superstition and priestcraft. Death is natural as birth is, and as by the gates of birth we enter on all the varied experience of this life, so by death, doubtless, do we enter on fresh experience of life on the other side. 'Cape of Good Hope, let it be called henceforth, O too fearful mariners!' said the king of old; 'for beyond it lie seas which have never yet borne ship's keel, lands whose riches are yet unexplored, and all shall be ours.' Good Hope the brave king conceived, of a New World of which this land had long barred the way, but his hope fell far short of the wonders yet to be revealed."

So we also must be of better hope, and have no faithless fear of death. Only we must understand the conditions of our fitness for that voyage. Our gospel is gospel indeed, for it cuts off none from the ultimate hope. So Mr. Hargrove concludes:—

"Is there Good Hope for all, or is it only for those who have believed right, and lived innocently, or repented truly? for misbelievers and misdoers expectation of misery unending? Great and terrible question: yet which has for answer this certainty, that God does what is right and that man cannot wish for better than that the right should be done. 'Wrath and indignation, tribulation and anguish upon every soul of man that worketh evil' (Romans ii. 9); how should it be otherwise, and evil not produce evil? Or for immunity from the just consequence of sin would we overturn the universe and substitute chaos for God? And yet, Good Hope! for the Judge Himself is the All-Good, the All-Merciful, and evil cannot endure for ever under His Eternal Sway, and Good must be the end of all, for that God is God! Therefore, O comrades on life's sea, in God's name I bid you 'be of good cheer.' Hope, and fear not, for God is over all, and God is our Father, and God is just and good."

THERE is a reference in last week's *New Age* to the Liverpool Women's Industrial Council, of which Miss E. F. Rathbone, of Greenbank, is honorary secretary. The Council, it is said, "was originally started, four or five years ago, to organise trades unions amongst women. Finding, however, as so many others have done, that most of the women's trades were too unskilled and disorganised to maintain efficient unions, the Council decided to confine itself for the present to the preliminary work of education, investigation, and redress, where opportunity offered, of individual grievances. This work is chiefly carried on in two sub-committees. The Lectures Sub-Committee offers lectures on industrial and kindred subjects to girls' clubs, mothers' meetings, and other associations of women. The lectures, which last winter seemed much appreciated, are made the means of spreading a knowledge of the existence and objects of the Council among the women, and of getting into touch with them. The Investigation Sub-Committee inquires into individual grievances, and also collects reliable information on special questions connected with women's work. During the last year it has been carrying out a census of the occupations, wages, and hours of members of girls' clubs. This it is hoped will be a basis for future work. It is also now inquiring into the amount and methods of training required for different women's trades, and the pay received during and after training. The object of this is partly the practical one of helping those who have to advise girls what trades to adopt, and partly to ascertain the relation between length and expense (if any) of training and high wages."

ARTICLES IN THE REVIEWS.

The *Contemporary* of this month opens and closes with an anonymous article on foreign politics, showing how the British Empire has escaped destruction at the hands of powerful and unscrupulous

enemies, and how they will not rest until they have compassed its ruin. The *Nineteenth Century* also begins and ends with Egypt and Omdurman, and the only consolation left us is that there is a great nation across the Atlantic, by whose side in the interests of peace and civilisation we may be able to stand against the world. In the *Contemporary* Professor James Orr deals with the Archbishop of Canterbury's doctrine of the Lord's Supper in his recent Visitation Address, and comes to the following conclusion:—

The type of Church theory he sets up is an exclusive one. The true fellowship of the Anglican Church—as probably he would admit—is with those branches of the Church which are recognised as Catholic, pre-eminently with the Greek and Roman Churches, and Nonconformists generally are unchurched. He only belongs to the Catholic Church who stands in communion with some branch of it through Bishop and Sacrament. Much might be said on this theory, but I content myself at present with remarking that, whatever the spirit of charity of its individual representatives, the priestly conception is already implanted in it, out of which in the past has grown the whole mighty system of sacerdotal usurpation and pretension. Not from the basis of such an ecclesiastical theory is the gigantic Ritualistic evil in England to be effectually assailed.

In the *Nineteenth Century* Mr. Mallock in a characteristic article makes great play with the teaching of the Church of England, showing of course that all the logic is on the side of Rome; and Canon Barnett writes on Cathedral Reform, dwelling upon the great possibilities of usefulness lost through the antiquated statutes by which cathedrals are now hampered. Referring to the report of the Royal Commission of 1879, issued six years later, Canon Barnett urges that there should be a central authority, based on some principle of democratic election, and that the Bishop should take the place of the Dean, making his Canons practically suffragan bishops, and the cathedral the real centre of the religious activity of its district.

In the *National Review* the Hon. Stephen Coleridge writes on Lord Lister's "Anodyne to Public Conscience," pressing home his charge of inaccuracy in the great surgeon's recent statement at Liverpool that in the practice of vivisection the pain inflicted was so slight as to be hardly worth mentioning. Mr. Coleridge quotes instances from among many in the *Journal of Physiology*, describing experiments in which it is difficult to believe how the pain involved can be rightly so described. In the same review Miss Catherine Dodd, of Owen's College, gives some examples of her testing of the intelligence in observation of town and country children, proving the great superiority in country children both in observation and in real appreciation of things beautiful. It is an article to be read by those who are interested in teaching.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The More Excellent Way. By the Hon. Mrs. Lyttelton Gell. 3s. 6d. (Frowde.)

The Helper. Edited by Marian Pritchard. 2s. 6d. (Sunday School Association.)

Young Days. Edited by J. J. Wright. 1s. 6d. (Sunday School Association.)

The Hampstead Annual. Edited by Ernest Rhys. 2s. 6d. (S. E. Mayle, 70, High-street, N.W.)

Joubert: Selected Thoughts. Translated by K. Lyttelton. Preface by Mrs. Humphry Ward. 5s. (Duckworth.)

Morality as a Religion. By W. R. Washington Sullivan. 6s. (Sonnenschein.)

Letters and Lectures on Education. By J. F. Herbart. 4s. 6d. (Sonnenschein.)

The Life and Letters of Lewis Carroll. By T. D. Collingwood. 7s. 6d. (Fisher Unwin.)

Paul: The Man, the Missionary, and the Teacher. By Orello Cone. 10s. 6d. (A. and C. Black.)

Principles and Methods of Literary Criticism. By L. Sears, Litt.D. 6s. (Putnam.)

The Ritualist Conspiracy. By Lady Wimborne. 3d. (Sampson Low.)

Was Christ Born at Bethlehem? By W. M. Ramsay, M.A., D.C.L. 5s. (Hodder and Stoughton.)

The Poetical Works of Whittier. Edited by W. Garrett Horder, M.A. 3s. 6d. (Frowde.)

Pippa Passes. By Robert Browning. 5s. (Duckworth.)

Ballads of Evolution. By H. Thomas. 2s. 6d. (Camborne Printing Co.)

Scribner's, Expositor, New Century, Bookman.

FROM "GRASS OF PARNASSUS."

RATHER I gather thee reverently
From thy place in the rush-grown sod,
And think, frail flower, were it only for thee
I should know that God is God.

For if haply a power that was not divine,
Or the forces of earth and air,
Could have moulded matter to life like mine,
Or made thee a form so fair:

Yet only the God whom we love as Love,
Could so have made thee and me,
That thou by thy simple beauty canst move
Such a world of love in me,
—F. W. B. (in the "Spectator.")

TO CORRESPONDENTS.—Letters, &c., received from the following:—W. B.; E. C.; F. E. C.; E. D.; A. E. H.; H. H. J.; W. A. L.; T. M.; C. T. P.; C. R.; R. H. U. B.; J. M. M.

ALAS! for our beliefs, if they go no farther than the poor horizon of our experience, or of logic, or any possible wording of the beliefs themselves. Alas! for ourselves, if our beliefs are not what we shape our lives, our actions, our aspirations, our hopes, our repentances by.—George Macdonald.

A MEETING was held in the large hall of the Clapham Reform Club on Wednesday evening, when an address, together with a handsome silver tea and coffee service, was presented to Mr. David Martineau, J.P., in recognition of the services he has rendered for many years past to the cause of Liberalism and progress in the district. Among those who took part in the proceedings were Mr. John Burns, M.P., Mr. R. K. Causton, M.P., Mr. J. Williams Benn, and Mr. T. J. Macnamara.

LITERATURE.

A NEW DICTIONARY OF THE BIBLE.*

THE real worth of a dictionary is proved in long-continued use, and not by a first examination, however careful, of one volume, which is only a quarter of the whole work as it is to be completed. But one cannot turn over the pages of the first volume of this new "Dictionary of the Bible," trying to realise how it will prove itself in actual use, without being impressed by the great thoroughness of the work, the infinite pains that must have been bestowed on the planning and elaboration of it, and the good fortune of the Editor in having enlisted so many distinguished scholars into the service. The time will come for congratulating Dr. Hastings when the last of the four contemplated volumes is completed, but it must be a source of the utmost satisfaction to have produced even one such volume, and to be aware with how general and cordial a welcome it has been received.

The aim of this dictionary is to furnish all the information required for an intelligent study of the Bible, including the Old Testament Apocrypha. All words occurring in the Bible which need explanation are severally dealt with. There are to be articles on all persons and places, on the antiquities and archæology of the Bible, on its ethnology, geology, and natural history, and on Biblical theology and ethics. The list of contributors to this first volume numbers over a hundred and thirty, and in addition to the distinguished scholars named on the title-page, Dr. Hastings acknowledges his special indebtedness to Professors Sanday, Mahaffy, Ryle, Salmond, Stewart and Fairbairn, Dr. Donald Shearer, and Mr. J. Vernon Bartlett. Among the other contributors we may note the names of Professors W. F. Adeney, J. Agar Beet, W. H. Bennett, the Rev. R. H. Charles, Mr. F. C. Conybeare, Dr. J. Rendel Harris, Dr. Walter Lock, Mr. J. Massie, Mr. Flinders Petrie, Dr. Alfred Plummer, Professors W. M. Ramsay, A. H. Sayce, and G. Adam Smith, to show how inclusive, within certain limits, is the company of those who are united in the production of this most valuable work.

The present volume ends at "Feasts," and even within that limit some of the most interesting subjects are postponed. Thus, turning to "Christ," we are referred to "Jesus Christ," to be dealt with in the second volume, and to "Messiah," while the article on Canon is only general, and the Canon of the Old and New Testaments are to be dealt with under those heads, and for the Devil we are referred to Satan. For the great subjects of Religion, God, the Holy Spirit, Incarnation, Gospels, and the Kingdom of God, we also have to wait; but nevertheless this volume is rich in information of the most varied interest.

An indication of the prevailing tone of the whole work may be seen in the article "Bible," which fills thirteen of the

closely-printed pages. The latter part of this article deals with the external relations of the Bible, and includes a sketch of the literature of other religions, while there is a promise that these other Non-Christian religions of the world will be further dealt with in the article "Religion." In the Scriptures of China, India and Persia it is recognised that we find "wisdom, truth and spirituality," while at the same time it is maintained that neither these nor the Koran are fitted, as the Bible is, to be the book of a universal religion. Then follows a section on revelation and inspiration, in which the question is candidly considered as to the relation between the acknowledged human limitations of the Bible and its Divine authority. The article is by Professor Stewart of St. Andrews, and concludes as follows:—

We cannot doubt, therefore, that the God whose providence has ruled and shaped the history, whose Spirit moved and spoke in Christ, has also inspired the Bible and made it what it is—the vehicle of the highest spiritual thought, the purest moral guidance man has known. It itself invites inquiry, and takes its place in the historical development. Sacred scholarship must finish the work upon it which it has begun. But withal the Bible remains, and will remain, the most precious heritage of mankind.

The movement of thought away from traditional lines is found, as was to be expected, more pronounced in Old Testament than in New Testament subjects. For instance, the article "Cosmogony," dealing with the two narratives of the Creation in the first and second chapters of Genesis, gives an interesting study of other primitive creation legends, and speaks of the Genesis narratives as purified forms of earlier legends current among the Semitic races, while it is assumed that the attempt to harmonise Genesis i. with exact science is unreasonable and not required in the interest either of the Bible or religion.

Abundant material will be found in the articles on Assyria, Babylon, and Egypt for setting the Old Testament history in its true light, while the results of historical criticism are more or less cautiously accepted in different articles dealing with the Chronology of the Old Testament and the early patriarchs. In the article on the Fall there is a curious blending of old and new influences, but the matter is to be further dealt with in subsequent articles on Heredity and Sin. It is Dr. J. H. Bernard, of Trinity College, Dublin, who writes on the Fall, and he puzzles us by saying that "it would be agreed by most theologians that, to use the language of the Church, the 'original righteousness' of which Adam was deprived, was, although in part natural, yet in part *supernatural*. That is to say, he is represented as divinely endowed with a virtuous character, without any such bias towards evil as we experience in ourselves." But if we ask, How then came the Fall? the answer is that, according to the Bible (on the slight authority of Jude v. 6) the origin of evil is to be sought outside human nature, since temptation came to man from an evil spirit from another realm. Dr. Bernard adds, however, that yet "we cannot say positively that the temptation would not have been self-suggested as the man grew in faculty, and in strength, had there been no malign influence external to himself." To get over the difficulty of death having been for ages

the law of animal life on earth before man sinned, whereas the old doctrine was that death was sent as penalty for sin, it is afterwards suggested that the life of man before the Fall was not that of the lower animals, although his physical frame had been produced on the lines of evolution, and that we have no ground for denying that before his disobedience he might not have been free from the law of death.

In the article "Conscience" we are on more solid ground. It opens with a most interesting historical sketch of ethical doctrine from Plato and Aristotle to Martineau and T. H. Green, and then passes on to deal with the Christian doctrine of Conscience as found in the New Testament and in subsequent religious experience. There is also a valuable article on ethics by the Rev. T. B. Strong, filling nearly twelve pages, which deals in turn with the ethical teaching of the Old Testament in the Pentateuch, the prophetic writings, the Psalms and the Wisdom books, and then with the teaching of the New Testament. To this, as to all the principal articles in the volume, a list of the chief books on the subject is appended.

While the article on "Jesus Christ" is yet to come, Professor Agar Beet deals in the present volume with "Christology." Beginning with the undoubted Pauline Epistles the doctrine of Christ's nature is considered, as held by the Apostle, and then as found in the Synoptic Gospels, in the Fourth Gospel, and in the Book of Revelation. "Throughout the various documents and types of thought contained in the New Testament," says Professor Beet, "we have one harmonious picture of the dignity of Christ." For while there are marks of development in the thought, which is completed in the Fourth Gospel, it is uniformly of one who shares with the Father "the infinite attributes of deity"; and to this agreement of the New Testament writers is added that of "an immense majority of His followers in all ages and nations." The matter is not fully argued, the reference to the Synoptic Gospels being particularly meagre; but such is the position of the article.

Discussing possible explanations of this unique phenomenon, Dr. Beet has the following passage to which our consideration is specially due:—

One other difficulty remains. Not a few intelligent and educated men who pay homage to Christ as the greatest of men refuse to accept as correct the portrait of Him given in the New Testament. If this portrait be incorrect, these men have detected an ancient and serious error, and have restored to the civilised world the true conception of God. We expect to see in them as a fruit of their important discovery some moral and spiritual superiority to those who are still held fast by the great delusion. We look in vain. They who deny the divinity of Christ have done very little to carry the Gospel to the heathen, to rescue the perishing at home, or to help forward the spiritual life of men.

To many orthodox readers this will no doubt seem a very successful home-thrust in the argument, but the justice of it is not so apparent. If the truth could be known of all that is being done, and has been done, during this century "to rescue the perishing," to purify, enlighten, and uplift the life of our people, we are not at all sure that it would appear so "very little," that has been and is being done in undemonstrative ways by those who cannot accept the doctrine that Christ is

* "A Dictionary of the Bible," dealing with its language, literature and contents, including the Biblical Theology, edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., and chiefly in the revision of the proofs, of A. B. Davidson, D.D., LL.D., S. R. Driver, D.D., Litt.D., and H. B. Swete, D.D., Litt.D. Vol. I. A—Feasts. Edinburgh: T. and T. Clark. 1898. 28s.

God. And would anyone but a dogmatic theologian say that Channing and Martineau, not to mention others, had done very little "to help forward the spiritual life of man"? As to carrying "the Gospel to the heathen," it is not altogether a foregone conclusion that the orthodox missionary is always the most helpful or the healthiest influence that can be brought to bear upon "the heathen," nor that the influence of the unorthodox where they have been brought into contact with other races (though they have not organised "foreign missions") has not made for the progress of true Christianity, and the uplifting of mankind. But quite apart from the question of what present-day Unitarians are, and have done or failed to do in the world, Dr. Beet's assumption that "the portrait" of Christ in the New Testament is one, and is what orthodox theologians say it is, and further that it was the belief that Christ is God, which was the efficient power in the spread of Christianity during the first three centuries, is open to the gravest question. We must not, however, pursue the matter further in this place, and have dwelt so far upon this passage partly because we felt bound to face the criticism, but chiefly that our readers might understand the attitude of the Dictionary towards questions of New Testament criticism.

Dr. Lock's admirable article on the Epistle to the Ephesians is an example of the very best work in the Dictionary. There is a full analysis of the Epistle, a summary of the chief points in its teaching, and a careful examination of the whole question of the date and authorship. Whether one can agree or not with the conclusion that Paul was the writer of the Epistle, there is abundant material of the best kind to aid in a full consideration of the question. Similarly in the article on Baptism by Dr. Plummer there is a clear statement of the different questions involved in the earliest records of baptism by the disciples, and while the traditional view of the validity of the command in Matthew xxviii. 19, as coming from Jesus himself, is accepted (although the first baptisms are recorded as simply in, or into, the name of Jesus), the reader has material furnished to him for drawing his own conclusions.

Of other articles we may mention those by Mr. F. C. Conybeare on the Essenes, on the book of Esther and on the Armenian Versions, and the articles by the Rev. R. H. Charles on Eschatology and on the Apocryphal Books of Enoch and Baruch. Ecclesiasticus is postponed until Sirach is reached.

There are only a few illustrations in the volume, and they do not strike us as particularly successful, but there are some carefully-executed maps.

These notes will, we trust, be sufficient to indicate the general character of the Dictionary, and to give some idea of its great value for all students of the Bible. The second volume, we understand, may be expected to appear in February next.

"MAN can never be certain that he has expelled the savage from his temples and from his heart; yet even the lowest known savages, in hours of awe and of need, lift their hands and their thoughts to their Father and to ours, who is not far from any one of us."—*Andrew Lang*.

THE EDUCATION OF THE RELIGIOUS IMAGINATION.*

IN his Address at the opening of Manchester College, Professor Carpenter returns to the custom, which had latterly fallen into disuse, of speaking to the students instead of to the Unitarian body. We congratulate the College on this recovery of an ancient path. If, therefore, the Address as printed contains certain matters which do not appeal to the outside public, it should be remembered that they have reference to the special studies of the College Session, which reference it was very proper to make at the time and place. But notwithstanding this special character of his purpose Professor Carpenter has undoubtedly uttered weighty words which all philosophic minds might ponder to their profit. No doubt the Ph.D.'s of this world will find many things in the Address to stagger their prejudices, but which, all the same, are perfectly clear to the other children of light. Of such we imagine will be the main contention—viz., that our ultimate view of the Universe is not determined by abstract reasoning, but by an "option of the imagination." In this phrase Professor Carpenter gives in his adhesion to the faith that the particular views a man may hold concerning things spiritual are ultimately dependent on an act of choice. According to him the will in choosing is guided by the imagination. We elect to be monists rather than pluralists, or *vice versa*, because monism is the way in which we find it easiest to mentally visualise the facts of the universe as we know them into a harmonious and consistent picture; and Professor Carpenter traces the operation of this principle through the various forms of Christian doctrine, and in the further fields of Oriental Religion. As new facts come to light it becomes necessary to combine them into new pictures; hence the changing forms of the thought of God. So far all is clear. But the next point requires further elucidation. Granted that all theological "views" must be regarded as constructed by imagination, how comes it to pass that when two of them are co-present to the mind we choose the one rather than the other as true? Monism and Dualism are the names for two mental pictures: both are before me: both depend for their significance on my imagination; but it is something other than imagination which leads me to say "this is true," "that is false." Is it because the true one combines together more facts than the false? Then, surely, it is not the imagination which perceives the difference. We think that there is here an omitted reference to man's needs as an active being. A true theory of life must combine two qualities: it must cut a clear way in for knowledge, and it must cut a right way out for action. The true view of the Universe, therefore, is one which provides man with the highest purpose, and creates the strongest incentive to its pursuit. This involves a judgment of worth, which is not well named if we call it an act of imagination. But in either case the primary fact is an "option," as the author here insists.

Professor Carpenter speaks with the freedom of one who is not responsible for the philosophic conscience

of his College. What the world would say to his Address if he were so responsible we will not imagine. For our part we take a double interest in those utterances wherein one Professor thus invades the territory of another. They have a freshness, born of irresponsibility, which both edifies and astonishes. It would be a fitting sequel that when next the College opens the Professor of Philosophy should give his views on Old Testament criticism or the significance of the Vedic Hymns. We might thus learn what new changes of thought are in progress. "The great teacher," says Professor Carpenter—referring to Dr. Martineau—"the 'marble index' of whose mind was unveiled for us this afternoon, has described to us the revolution in his own self-comprehension which converted him from a disciple of the necessarianism of Priestley and Hartley into a successor of Butler and Kant." Unless we are mistaken there is another revolution going forward in Professor Carpenter's mind which, when complete, will leave him no longer a disciple of the philosophy propounded by that great teacher to whom he here refers.

L. P. JACKS.

SHORT NOTICES.

The Men of the "Mayflower" (Cantata). By E. and J. Halsey. (J. Curwen and Sons. 1s. 6d.) In these days of rampant sacerdotalism, anything which renews the memory and deepens the appreciation of our heroic Puritan ancestry is doubly welcome. Our strengthening sense of brotherhood with American Puritanism also increases our interest in the *Mayflower* and its precious freightage. The above cantata, therefore, is opportune. The libretto, like those of the great oratorios, is chiefly made up of passages of Scripture, interspersed, however, with rhymed lays. Whether it would sufficiently tell the story of the *Mayflower* to uninitiated hearers is questionable. Handel could confidently rely upon the substructure of his great Biblical subjects being known beforehand; but comparatively modern history is not so widely studied. The fact of Scriptural language being chiefly employed makes it a little difficult to realise its application to events of English origin. If, however, it stimulates inquiry, and shows the unity of all struggles for religious veracity, it will do good service. The music is dignified, and in parts highly descriptive; the introduction and a storm interlude being very suggestive. A sailors' chorus makes a welcome though unconventional break in the stateliness of the libretto. A lovely soprano air, "O for the wings of a dove" would bear comparison with Mendelssohn, and would make a sweet anthem. Choruses, chorales, and a fugal "Amen" give ample scope for musical societies. A Philistine, not altogether impressed by classical methods, might criticise the interminable repetition of phrases in the choruses. To read aloud the words of the opening chorus as they stand is simply ludicrous. But with Handel as an example who can blame imitators? *The Men of the "Mayflower"* deserves to live, and promises even greater things from its composer.

First Lessons on the Hebrew Prophets. By Edward Grubb, M.A. (Headley Brothers, London. 1s. net.) In this little book the teaching of the prophets and the circum-

* An Address delivered in Manchester College, Oxford, on October 18, 1898. By J. Estlin Carpenter, M.A. Manchester: H. Rawson and Co.

stances under which they did their work are sketched in outline in 65 pages. The author, a member of the Society of Friends, acknowledges himself largely indebted to Driver and Robertson Smith—his aim is to assist in popularising the conclusions of such scholars. It is good to see a representative of Quakerism joining in this kind of work. The view which the Early Quakers took of the Bible allowed them to deal with it with considerable candour, and we find William Penn, in a work entitled *The General Rule of Faith and Practice*, forcibly urging critical objections against Biblical infallibility and authority, such as are only now being widely admitted, and have often been forgotten by Friends themselves. Even Mr. Grubb, liberal-minded student as he is, cannot deal with the Bible on quite the same principles as he would other books. He speaks of Hosea's denunciation of Jehu, who had acted cruelly under the direction of Elisha, as "an illustration of the gradual nature of the prophetic illumination" (p. 9)—by which phrase (and similar phrases elsewhere) he seems anxious to signify that his candour does not weaken the idea of special Biblical inspiration. On the whole, however, the book contains little of this sort, and the story is allowed to make its own impression. But it must be said that at the best the sketcher of outlines is at a great disadvantage in dealing with such writers as the prophets. How impossible to render their teaching in any words but their own! Wisely, then, does Mr. Grubb give frequent references. His book can, in fact, be useful only as a first guide or companion to the reader of the prophets. The student who goes over the ground for himself will often find Mr. Grubb helpful in giving him tersely the setting of a passage or the key to an obscurity. And no one should expect more from a book of this kind.

The Life of the Rev. James Morison, D.D. By William Adamson, D.D., (Hodder and Stoughton. 7s. 6d.) In this large volume Dr. Adamson has given us a very full biography of one who played a not inconspicuous part in the liberalising of religious thought in Scotland half a century ago. Dr. Morison was the founder of the Evangelical Union after his expulsion from the United Secession Church for heresy. He was unsound on the doctrine of the atonement, his study of scripture having led him to believe that the love of God is for all men and the atonement universal. Later, as a logical result of this position, he relinquished the harsher features of the predestinarian doctrines in which he had been trained. Dr. Morison was a man of spiritual power and real evangelical fervour; and he lived long enough to witness a wonderful growth in the toleration of opinions for which he had suffered in early years. Judged by the present trend of theological thought he appears as a very mild and conservative reformer, and it is not easy to feel much interest in these dead controversies. His life furnishes some interesting illustrations of the movement of religious thought in Scotland during the present century; but we fear that the length of the book, and the great detail with which doctrinal disputes are discussed, will hardly attract the untheological English mind. Probably it will fare better on the other side of the border.

W. H. D.

OBITUARY.

MISS SALTER, CHOWBENT.

In the seventy-ninth year of her age, on the day she loved best, Miss Salter, early on Sunday morning, Nov. 27, died at her residence, where she had lived for more than seventy-one years. A most regular attender at its services, morning and evening, even to the last Sunday of her earthly life, Chowbent Chapel had no more devoted member. All she was, all she could do, and all that she had, were not enough in her estimation for the chapel she loved and the cause it stood for. At the funeral service on Wednesday, the 30th, and at the memorial service on Sunday morning last, there were large congregations testifying to the esteem and affection with which Miss Salter was regarded. The first grave ever opened in connection with the present chapel was Nov. 20, 1722; Miss Salter's interment on Nov. 30, 1898, is the last that can be.

Exactly a year younger than Her Majesty—Miss Elizabeth Salter's birthday being May 24, 1820—she was born at Mount Pleasant, Salford. She was the great aunt of Sir Salter Pyne, who at present holds so distinguished a position under the Ameer of Afghanistan. On the death of her father, when she was seven years of age, Elizabeth, with her half-sister Mary, found a home with her uncle and aunt, Mr. Samuel and Mrs. Mary Hall, of Chowbent, her uncle being an iron-founder in the district. Miss Salter came especially under the influence of the energetic and influential Rev. Benjamin Rigby Davis (1793-1835) and the learned and able Thomas Walker Horsfield, F.S.A. (1835-7), in the formative years of her life and character.

In Mr. Davis's parsonage, as one of his pupils, she received her education along with the Misses Eckersley, Sanderson, Valentine, and others. In 1837, in her seventeenth year, during Mr. Horsfield's ministry, she became a teacher in the Sunday-school. Rigby Davis had known somewhat intimately those pioneers of Unitarianism in England, Theophilus Lindsey, Thomas Belsham and Dr. Priestley, and from his own lips, during his many friendly visits at her uncle's house, Miss Salter gained a fund of anecdote and information concerning these eminent men. Moreover, her uncle's was one of the chief houses at which, in the old-fashioned phrase, the ministers, who came to preach occasionally, were "entertained." Among those who came were William Gaskell, of Manchester, and Franklin Baker, of Bolton, then in the young vigour of their lives; the ever-vigorous John Relly Beard, of Strangeways; the great George Harris; Philip Carpenter, of Warrington; Smethurst, of Monton, and Probert, of Walmsley, not forgetting, though of a somewhat later generation, the ever-gladdening Brooke Herford, "his face as bright and happy as a harvest moon with its hair parted down the middle!" Those pleasant evenings spent in her uncle's parlour, when one of these men came to preach morning and afternoon, Miss Salter delighted to recall out of a clear and well-stored memory. Her uncle's house, to which she was brought in 1828, ultimately became her own, and here she lived until the day of her death, respected by the whole neighbourhood, though naturally her

particular friends were mainly "chapel folk." In whatever was going on at her own chapel and schools she took a constant interest, and was seldom absent from any meeting. Even within the past few years, after having exceeded the Psalmist's limit, she attended Unitarian gatherings in Manchester, Bolton, and elsewhere, and took an eager interest in the unveiling of the Martineau statue at Oxford, although, of course, unable to be present. Hers was essentially a religion of character, as spiritual as it was practical, as practical as it was spiritual. Her mind was one of self-contained strength, adorned with a quiet old-world courtesy, lighted up with a happy cheeriness springing, perhaps, from the child-heart which she kept to the last. Her love for Chowbent Chapel, 106 years old when she came to it in 1828 at the age of seven, and of its well-known bell which had called her so often to worship, is indicated in the verse she chose, from Mrs. Hemans, to be commemorated by, printed upon a memorial card given to each member of the present congregation on Sunday last:—

I go, sweet friends—yet think of me,
* * * * *

I go—but when you pause to hear
From distant hills, the Sabbath bell,
On summer winds, float silvery clear,
Think on me then. I loved it well!

Chowbent.

J. J. W.

DR. ALLMAN.

By the death of Dr. Allman we have lost an eminent scientific man who was in thorough sympathy with our liberal religious views. Though he never took a prominent part in any religious movement, he was ready to help what he could cordially approve, and a very short time before his death gave substantial assistance to our congregation at Poole. He was born at Cork in 1812, and began studying for the Bar. Scientific interest, however, caused him to abandon law for medicine, and after taking his M.D. he was appointed Professor of Botany at Dublin University in 1844. Ten years later he won his F.R.S., and in 1855 he was appointed to the important Chair of Natural History at Edinburgh, which he held till 1870. He succeeded Mr. Barham as President of the Linnean Society, and retained this position till 1883, when he was succeeded by Sir John Lubbock. He was President of the British Association in 1879. His special study was the investigation of the lowest forms of animal life; and so valuable were the results of his researches that on one occasion three learned societies united to supply the funds required to publish them. The medals and other academic honours he received were numerous, and the bottles sent him to examine after the return of the *Challenger* Expedition kept him busy for many years. The titles of his two principal works are, "A Monograph of the Freshwater Polyzoa," and "A Monograph of the Gymnoblasic Hydroids." His work was often interrupted by severe attacks of asthma, necessitating rapid flight for change of air; and after he left Edinburgh it was long before he could find a home where he could live in tolerable health. Ultimately he settled at Parkstone, where his house commanded a beautiful view of Poole Harbour and the hills beyond, and his garden contained a

wonderful collection of rare plants. Here, too, settled a congenial neighbour, Dr. A. R. Wallace. He was married to Hannah Louisa, third daughter of Samuel Shaen, of Crix, Essex, but had no children, and was left some years a widower.

H. S. S.

THOMAS FRAMES OSBORNE.

THERE has recently passed away from the midst of the Lewin's Mead congregation, Bristol, the form of one whose regular attendance at the services will be greatly missed.

Mr. Osborne passed away on November 17 at the ripe age of seventy-five years, and was laid to rest in Arno's Vale Cemetery, Bristol, amidst many indications of the widespread respect in which he was held by all classes of society. The service was conducted by the Rev. A. N. Blatchford, B.A., who, in his address, showed how the deceased in his quiet and unobtrusive way had been faithful to the great master of us all—Christ.

Mr. Osborne in early life gave up his business at Tewkesbury to a brother, as he contemplated following the rush of goldseekers to Australia, but was dissuaded therefrom at the last moment, and came to Bristol, where he took up a responsible position with the firm of Messrs. E. S. and A. Robinson, and where he remained, trusted and respected for forty-nine years, to the time of his death. Originally a Congregationalist, on coming to Bristol he joined the Lodge-street Chapel, of which the Rev. J. Pantom Ham was minister. When Mr. Ham, through change of views, was led to join the ministry of our Free Churches he was followed by many faithful members of his congregation, among whom was Mr. Osborne, who, on Mr. Ham's removal to London, became a member at Lewin's Mead.

Mr. Osborne was a staunch teetotaler for the last sixty years of his life, and took a leading part in the work of the I.O.G. Templars. He was also secretary of the Lewin's Mead Domestic Mission Self-Reliance Total Abstinence Society until a few months before his death, when failing health compelled him to resign.

On Sunday morning, November 27, a memorial service was held at Lewin's Mead Meeting, when the Rev. A. N. Blatchford, preaching from the text, "A perfect and an upright man, one that feareth God and escheweth evil."—Job ii. 3.

WILLIAM GILL.

ON Wednesday, November 30, Mr. William Gill, for many years a member of the Committee of the Free Christian Church, Brighton, passed away after a long and painful illness. According to the deceased's wishes, his remains were cremated at Woking on Tuesday, Dec. 6, at half-past twelve; and, at the same time, a service was held at the church in Brighton, which was conducted by the minister, the Rev. Alfred Hood. A very large number of friends were present at the service; for he was loved by many, and esteemed by all who knew him.

J. FREDERICK SMITH.

BEFORE the memory of our friend fades, a few disconnected recollections of a more

personal nature than "F. H. J.'s" may not be unacceptable. It happened that Frederick Smith and myself spent the same two semesters at Göttingen, and we naturally came together. No other English student there attracted me; though both of us had a few German friends, our love for them was in those days rather of the interested order, since we cultivated their acquaintance mainly because we wished to learn to speak their language; there were one or two American students, from both North and South, who were interesting, if only because their country was then in the midst of its deadly civil war; but Smith and myself were studying with the same profession in view; our chief interests were in common; no bar of language hindered our intercourse; and, as it turned out, I soon came to feel that to know and love this man was a help and a privilege. I think we met first one evening at Professor Ewald's house, at the beginning of our first semester; and after that the acquaintance quickly ripened into a close friendship, never more to be broken until just the other day, if even then. As young men, with much the same pursuits, though with differences of temperament, we discussed a vast number of subjects, both theological and non-theological, on the daily circuit of the Göttingen walls, or on Sunday walks to beer and coffee gardens, or on occasional longer holiday excursions. The frail tenure of Smith's orthodoxy, and the way his theological views were tending, were abundantly obvious from the first. In fact, the vital change had already come to his vigorous, truthful mind before he left Regent's Park, and of the influence of Göttingen itself it need only be said that the whole intellectual atmosphere of the University was in favour of the freest criticism of all old faiths. Even to myself, fresh from six years at Manchester New, Göttingen seemed sufficiently stimulating; how much more to an independent-minded man from the very different climate of Regent's Park! Smith owed much to Professor Ewald, and much to the kindness of Mrs. Ewald; through them he came to know the interior domestic life of their class in Germany, and their sympathy with him was unbounded; but I do not think that Ewald's influence had specifically much to do with Smith's change of theological views. To Ewald, however, he owed what proved to be of nearly equal importance in his life—a rare insight into German politics; and out of this, later on, grew his well-known detestation of Bismarckism. Those who will take into account the story of Ewald's own career, and Smith's Non-conformist bias, will understand something of the connection between these things.

At Hull, Smith's second orthodox pulpit, the charges of heresy made by his flock were justifiable enough. To one like myself, possessing his confidence and looking on from the outside, the case seemed ridiculously clear; and it came as a relief to my own mind when at last he asked me to make him known to Charles Beard, with a view to closer relations with our pulpits and people. Thereafter, wherever Smith was known amongst us, he was loved and his talents were admired; but, like other men, he had his limitations, and if I mention two of them, of a very innocent kind, it is because they will help to recall the whole man to our recollection. He was singularly

deficient in musical ear, and this led to a rather painful monotone in his delivery as a preacher and lecturer. It was a standing complaint which from time to time he made against me in a laughing way, that though on one of his visits to me I had undertaken to teach him the elements of musical notation, and the use of his voice in song, after one or two trials the attempt was given up in a hurry, and the teacher could never be induced to try again. Smith's sermons were of a high order of interest, noble, often deep thoughts simply and beautifully expressed, and it was a pity that to some hearers what he said was marred by the monotonous way in which he said it. To the second limitation, I somehow cannot give a name. It certainly was not, I think, a failure in the sense of humour, and yet it indicated itself in the following amongst other ways. He could see nothing charming, neither fun for children, nor satire for grown-up people, in "Alice in Wonderland," and "Through the Looking-glass," and he tried to persuade my own children to give up such silly books, and to put "Reynard the Fox," as translated from the German, in their place. He even sent them a fine illustrated copy of "Reynard"; and the comparative disfavour which it met with showed, one must confess, a corresponding limitation in them.

Frederick Smith enjoyed life; his work was happiness to him; he encountered no great overwhelming sorrow; his affectionate nature suffered when father, mother, or friends were called away; but his home life was a happy one, and he had the gratification, before he died, of seeing his children settled in honourable and useful careers. One sorrow, nevertheless, haunted him and remained with him to the last, and that was the failure of religious sympathy between himself and some who were very near and dear to him. This was inevitable from the moment that he shook off the puritanism and the dogmas in which he had been brought up; it never made him cease to be glad that he had won freedom, but he felt acutely the painful price at which he had gained it. Nor would the pain be only on his side, and our admiration, it seems to me, must needs go out to all loving devoted hearts alike, when it is their inward truthfulness which makes the hindrance to a perfect joy in one another.

Smith's last letter to me, not many weeks ago, was full of Busch and Bismarck, and his lively criticism showed that, in spite of failure in bodily health, his intellect was keen and serviceable as ever. One of the sons tells me that his father thought latterly his work in the world was done, and that there was now not much reason for his living longer. Some of us can by no means assent to this: we think he has died too soon; and our world is less cheerful, less desirable for the loss of this wholly lovable and admirable man.

EDWARD S. HOWSE.

"Be to the best thou knowest ever true?"
Is all thy creed.
Then, be thy talisman of rosy hue,
Or fenced with thorns that wearing
thou must bleed,
Or gentle pledge of love's prophetic view,
Thy faithful steps it will securely lead.
—Margaret Fuller.

THE CHILDREN'S COLUMN.

A Fête Day in Brittany.

Most boys and girls in Great Britain know where Brittany is, and how it came by its name, and how its people, called *Bretons*, were connected with the old *Britons* of our island. Perhaps, therefore, you may like to hear about a great fête-day at St. Brieuc, a quaint old town on the hills near the coast of Brittany. This town takes its name from Brieuc, a Christian missionary who came over the Channel from Britain in the fifth century, and was the founder of its monastery. Many beautiful stories have gathered round his memory, and people called him *Holy* or *Saint* Brieuc because he was so good and kind to everyone.

St. Brieuc is a Catholic town with a cathedral, and innumerable churches, convents, and schools, but not a single Protestant church or chapel. The people of St. Brieuc are very devout and are all so deeply attached to their old religious customs that no Mayor dares to put a stop to them, and for this reason religious fêtes and processions are allowed to be carried out here in a way that the Mayors of most French towns have forbidden of late years. It was on a Sunday afternoon in June that I saw the procession I am going to describe. Some friends had asked me to watch it from the balcony of a house on the route, and as I passed through various streets to reach the house it was interesting to see the preparations being made. There were men upon ladders hanging up pure white linen curtains to cover the lowest story. Each house is provided with a row of hooks for this purpose above the shop windows, and the people of St. Brieuc are quite used to this, and have their curtains ready so that in a very few minutes the streets were lined with white as far as one could see, and the men were hanging wreaths or sprays of ivy along the hooks over the white. At the same time women brought out of their houses baskets of beautiful flowers and ferns, which they pinned to a broad tape that ran all along the curtains, till these sweet bouquets made a continuous line of colour on the white about six feet from the ground. Meantime other members of the family were busy in the roadway, which had been newly swept. They laid broad green iris leaves along the edges of the road, and then brought out hampers full of fresh bright flower-petals, chiefly rose petals, and scattered these over the centre of the road between the green borders. Flags were hung out of the upper windows of the houses, and there were a few triumphal arches of evergreen and flowers across the streets.

But now a friend is holding up the white curtain for us to enter the house-door and go up to his balcony. And almost directly, the procession came in sight. It had started from the Cathedral, and it took quite an hour to go past. First came a line of girls, dressed in white, walking along each side of the flower-strewn road, singing as they passed along, while others in the middle of the road carried beautifully embroidered banners; and after them the younger and the elder nuns, and then lines of boys and young men, and priests with their shaven heads, and among them all quite little children scattering flowers on the road.

The children were all brightly dressed. The little boys from a sailors' orphanage wore sailor suits, and seemed to enjoy walking in lines along the street, while six of them in the centre proudly carried a full rigged ship on their shoulders. Even the deaf and dumb children were there with the kind Sisters who teach them. The Sisters were not all in black, some had grey gowns, some blue, while others looked very cool in white linen. These "White Sisters," as they are called, are very popular, for, besides managing a large orphanage for girls, many of them go out as nurses to the sick poor in the country round St. Brieuc.

Last of all came the most important part of the procession. Lines of the Cathedral choir boys were followed by a number of priests, more and more gorgeously dressed, and then the Bishop himself, with two attendants, over whom a beautiful canopy was carried. The Bishop was robed in white, with rich gold embroideries, and he carried in his hands the bread and wine of the sacrament, which Roman Catholics believe have actually become the body and blood of Christ, after the priest has blessed them on the altar. That is why the Bishop carries the cup so reverently in his hand and all the people kneel down as he passes. They believe that Christ is God, and that God is actually brought near them in that way.

The day on which this great procession took place is sometimes called the "Festival of the very holy Sacrament," or the "Festival of *Corpus Christi*" (that is, "the body of Christ"), while the people of St. Brieuc call it simply the "Festival of God." It seems very strange to us that people can really think that God can be so carried about by the priest; but we must remember that when they honestly believe it they are right to bow down in reverence and prayer, and we may be sure that our Heavenly Father, who understands the hearts of His children, accepts every humble prayer that is offered even in so strange a way.

And for ourselves, we must hold to the more beautiful thought that God is everywhere, and that not only in such a great religious procession, but in all the simple things of everyday life. He is always brought near to us, if we will understand. The pure in heart can see God in everything. When Jesus saw the sunshine he thought of the Father above who makes it shine on all His children. When he took a country walk the wild flowers spoke to him of God who clothes the lilies of the field so beautifully. If a little bird flew by Jesus thought of the Father of all who provides for the birds, and knows when even a little sparrow falls out of its nest. And then came the great thought—if God cares for flowers and birds, how much more must He care for men and women and little children who can speak with Him and share His love! And when he gazed into the faces of loving, pure-hearted children Jesus thought of God's great kingdom of love and purity, and longed for all to become loving and pure that they might enter in.

This is God's world, and the lives of all the men and women and little children form one vast procession in His gracious Presence. Each has a part—some help the music, others hold aloft the banners of truth and duty, others help to beautify the way by preparing men's hearts to love

the Lord, while even little children can scatter roses by their loving and obedient lives.

Purity and reverence seemed the lessons of the Festival of God. As a preparation we must purify our hearts, while the great need of all spiritual growth is to look up and reverence One above.

Let knowledge grow from more to more,
But more of reverence in us dwell.

HARRIET M. JOHNSON.

ANTIPHONY.

The conclusion of an address by the Rev. Samuel R. Calthrop, at a recent meeting of the Ministers' Institute at Buffalo, N. Y.

ALREADY I hear in the vast Temple of Immensity the white-robed choirs of Science and Religion singing in glad antiphony their hymns of worship to the ear of God.

First the semi-chorus of Science sings alone:—

"Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations."

Then the semi-chorus of Religion answers:—

"The Lord upholdeth all that fall, and lifteth up those that are bowed down."

Then Science:—

"Of old Thou hast laid the foundations of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; and they all shall wax old, as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed. But Thou art the same, and the same forever and forever and ever."

Then Religion:—

"Deep peace art Thou to all the hearts that love Thee: the melody of heaven art Thou, sung in the secret chambers of bereaved souls: succour art Thou to the tempted. Deliverance art Thou to the captives. Opener of prison doors art Thou to them that are bound."

Then amid a sudden silence, rises a single voice divinely sweet, wooing the very air to worship:—

"Love your enemies.

"Bless them that curse you,

"That you may be the children of your Father in heaven.

"For He makes His sun to rise on the evil and on the good,

"And sends His rain on the just and on the unjust.

"Be ye therefore perfect, as your Father in heaven is perfect."

Then the whole choir sings together in unison; and the vast congregation joins, as with the voice of many waters:—

"Thou, Lord, art in Thy holy temple! Space is the fulness of Thy presence, and time the ordered sequence of Thy will. For Thou art one, and Thy name is one."

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LONDON, DECEMBER 10, 1898.

THE FACE OF CHRIST.

THERE is something pathetic in the devoted insistence with which Sir WYKE BAYLISS pleads for the historical reality of the likeness of CHRIST, which has been handed down by Art, as he contends, from the time of the Master himself to the present day. Early in the seventies he entered on the study of this subject in the company of the late THOMAS HEAPHY, and on the death of his friend in 1873 accepted it as a sacred trust to vindicate before the world the truth of the conviction they had shared. In "The Likeness of Christ," a folio published by DAVID BOGUE, he gathered up, as editor, the results of HEAPHY'S studies, and then, in the British Museum and in Italy, with special facilities through the kindness of Cardinal MANNING, continued his own researches. The appearance of FARRAR'S "Life of Christ as Represented in Art," which maintained that all authentic record of the likeness of CHRIST was for ever lost to the world, did not daunt him, and he has now published, in an attractive volume,* the evidence on which he relies as establishing his plea.

The book has a value quite apart from the special purpose of its argument, on account of its reproduction of a series of representations of CHRIST from early mosaics, frescoes and other ancient remains, together with a further series from the works of the great artists, beginning with GIOTTO, ORCAGNA, and FRA ANGELICO, and coming down to FRITZ VON UHDE and

HOLMAN HUNT. A study of these pictures, many of them beautifully reproduced, affords, as it appears to us, the clearest refutation of the writer's argument. Among the early pictures there is one beautiful and noble face reproduced from a fresco in the Catacomb of S. CALLISTO at Rome. The original, Sir WYKE BAYLISS says, is life-size, and appears to have been executed in colour; "but the damp from the rock and the smoke from many tapers have done their work, and little is left but the beautiful outline of the Divine face." The illustration, however, is taken from a facsimile made by THOMAS HEAPHY before the practical destruction of the portrait, and Sir WYKE believes it to have been "the work of a Roman artist, a portrait painter, who had himself seen CHRIST." *O sancta simplicitas!* we must exclaim; the mind possessed by that belief may have artistic but surely not historic imagination. Yet if by some miracle such an actual portrait of CHRIST could have been preserved in the Roman Catacombs, the fact remains that it is not reproduced in the other faces either of the frescoes, or mosaics, or elsewhere. In these we find a great variety of feature, and in some nothing that can be called feature at all. The impression we receive from the illustrations in the book is the same as that recorded by a correspondent in the *Guardian*, who, in his own independent study of art in Italy, "found, as did Mrs. JAMESON and Lady EASTLAKE thirty-four years ago, that the 'likeness,' as we know it, turns wholly on the manner of representing the hair and beard."

Even supposing some reminiscence of the Master's flowing hair and beard had found its way through those who had known him on earth to the disciples in Rome, the remains of any attempts at portraiture which have come down to us from the hiding-places of the catacombs do not afford any evidence of artistic power such as could really represent the face of CHRIST. Sir WYKE BAYLISS speaks of "the pale beautiful face" that overshadowed the graves of the martyrs, and the likeness "which hung round the necks of women who died trusting Him." But to us it seems quite clear that only pious imagination could see in such representations any beauty of expression, or any genuine record of the Master's face. What may be the age of the fresco from the Catacomb of S. CALLISTO referred to above, we do not know, but we confess that comparing it with all the rest, we cannot resist the conviction that a good deal of its undoubted beauty is due to the enthusiasm of the reproducer, who put his own ideal into it, as every artist must do, who attempts to picture the face of CHRIST.

Thus what Sir WYKE BAYLISS clings to with so much tenacity, and pleads for with such devout earnestness, as a Divine gift preserved by special provi-

dence in the realm of art, just as the record of the life of JESUS is preserved in the Gospels, proves on examination to be practically worthless and empty of meaning. That JESUS was a man whose face, beautiful, gentle, and commanding, would reflect the inward spirit, which brought a new birth of faith and hope and love to the world, no portrait is needed to assure us; but of this the early pictures record nothing, and not the greatest artist with fullest spiritual insight and most perfect command of his art has succeeded in producing a picture that satisfies and compels the acknowledgment, "That is the face of CHRIST." The long succession of the pictures is of the utmost value, from the touching records of the Catacombs to the works of the great masters, onward to the noblest pictures of our own generation; but their worth does not lie in the fact that they preserve the mere traditional outline of a face, but that they are tokens to us of the discipleship of successive generations and successive attempts to embody a great ideal, to interpret to the world something of the inward spirit of CHRIST.

What sustained the early disciples in the days of persecution was not the possession of a picture, but the assurance of an inward fellowship, the knowledge of the power of love to endure and to conquer. CHRIST was no longer to be seen in their midst, but he was living in their hearts, as in the unseen world of their aspiration and hope, and the features of his countenance were preserved for them and reproduced not so much in the rude drawings of imperfect art, as in the gleams of love and compassion, of self-sacrifice and faithfulness until death, with which they were not unfamiliar in the company of the brethren.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

DIVINE REVELATION.

SIR,—I am so absolutely in accord with the view of Divine Revelation conveyed in your admirable leader of December 3, that anything that I may have said, in the sermon at Bolton to which you referred, out of harmony with it, was unfortunately expressed. I see no reason to repudiate the general effect of the words attributed to me in the careful summary to which you kindly gave admission in your report. But I should like to quote a few sentences from my manuscript, by which my actual statements can be best judged. I said: "To us there is no longer any Divinely spoken word, except in so far as all truth is Divine, and except in so far as the Divine Spirit lives and breathes throughout the Universe, and is the source of all that is beautiful and good and true and wise in all humanity. . . . Christianity is a part not of any special Providence for

* "Rex Regum: A Painter's Study of the Likeness of Christ from the Time of the Apostles to the Present Day." By Sir Wyke Bayliss, F.S.A., President of the Royal Society of British Artists. George Bell and Sons. 6s. net.

man, but a part of the Divine order, whereby the light is ever shining more and more unto the perfect day. . . . Now that to us there is no special Divine irruption at all upon the order of our human religious development, the theory of the presence on earth of a Divine Being is entirely obsolete. In the absence of a special Divine Message there can manifestly be no special Divine Messenger, and therefore still less a God in human form." I think that the omission of the word "special" before the words "Message" and "Messenger" in the summary quoted by you, is partly accountable for the "unfortunate impression" conveyed to you by the passage. My contention was, as I think, exactly that of your article, that Divine intercourse with man was not the exception, but the rule, that the Heavenly Father and His human children are everywhere and always bound together by close spiritual ties, and that Christ and Christianity are only the supreme examples and exponents of what is universally true. No one is a stronger believer in the Divine incarnation in humanity than I. It is against the exceptional nature of an incarnation attributed to Christ and denied to all beside that my sermon was an utterance. To me Christ is not only the great exemplar of the ideal life of man, but also of the ideal relation of man to God; and, if Christ's exalted spiritual nature enabled him to commune more closely with his Heavenly Father than others, the difference lay in him and not in God. I believe God to be as ready to inspire all of us as to inspire Christ, if we only had natures whose spiritual sense enabled us to receive His inspiration, as Christ did. When I say that Christianity is a natural, not a supernatural, phenomenon, I mean that it is in accordance with the natural relations of God with man. I do not mean that the inspiration of God did not breathe in the soul of Christ; but I mean that such inspiration was no breach of the laws of God in His relations with His human children, but their highest fulfilment. That the inspiration of Christ was a part of his Divine purpose I believe, in the language of your leader, as I believe the Divine purpose runs through the whole development of the life of man here and hereafter.

H. ENFIELD DOWSON.
Llandudno, December 6, 1898.

THE SUNDAY SCHOOL ASSOCIATION.

A SPECIAL FUND FOR PROVIDING SUNDAY SCHOOLS WITH BOOKS.

SIR,—The work of our Sunday-schools has never failed to command both sympathy and interest, and the good which has been done by them is universally admitted.

Now that the system of elementary secular education has been so greatly improved, the Sunday-schools are relieved from much of the rudimentary work which they were obliged to undertake in the past. They are now set free for higher and more difficult duties. It rests mainly with them, so far as regards a large class of children, to add to the education given by the day-school that ethical and religious element without which any education is sadly incomplete.

It is in the Sunday-schools that most of our children must receive, if they are to receive it at all, such instruction as will

enable them to grapple in the right spirit with those difficulties with which modern criticism and science have surrounded many questions that formerly gave little trouble to most people. The doubts and difficulties thus raised spread far and wide. The answers to them fail to reach great numbers, who in consequence drift away from religion altogether or remain in painful perplexity. It is for the Sunday-school teacher to meet these doubts and difficulties, and give to his children the basis of a rational and helpful belief; and further to instil those moral principles which alone can afford the true solution of the intricate problems of daily life and of the social and political questions of the day.

Time is found in the day-schools to teach something of history, of science, and of literature; but for the interpretation which shall render these lessons fruitful in training the human spirit and drawing it nearer to the Divine we must look largely to the Sunday-schools.

Thus a most important and, at the same time, a very difficult duty is cast upon Sunday-school teachers in these days. They deserve every assistance which can be given to them in their self-sacrificing labours.

The Sunday School Association has sought to render such assistance by the publication of a series of Biblical Manuals and of carefully designed text-books on various subjects, many of which have been recognised as of great value. Unfortunately these books have not got into the hands of the teachers to the extent which might have been expected.

There are 282 schools which make returns to the Association. Of these, only 88 subscribe at all to its funds, and only 31 send the £1 ls., which entitles them to receive annually the books published by the Association. Probably only comparatively few schools have anything like a complete set of the publications of the Association.

The Association has on hand a large stock of books, which for the present is lying useless. The capital of the Association is thus locked up to an extent which greatly impedes the continuance of its useful work.

It does not help matters to say that the schools ought to buy the books more freely. They ought; but poverty in many cases, ignorance of the value of the books or apathy in others, prevents them doing so.

It is believed that if a selection of the best books could be placed in every school for use by the teachers it would be productive of good results in several ways. The teachers would have valuable help and guidance always at hand. Interest would be roused in the work of the Association, and the demand for its publications would be stimulated. If the books were purchased, then to that extent the funds of the Association would be set free for further work—for which there is ample scope.

It is, therefore, proposed to raise a fund, which it is hoped may amount to not less than £500, and to apply this fund in purchasing books from the Association, and that selections of these books should be carefully made and presented to those schools which may apply for them, regard being had to the needs of the schools and the probabilities of a good use being made of the books.

There can be no doubt that the offer would be eagerly welcomed by many schools, and for such a sum a large number of schools could be well supplied. Should there be any surplus after as much had been expended in this way as the Committee considered desirable, it would be placed to the credit of the general funds of the Association. It is not intended to give the books away indiscriminately or without consideration of the merits of each case.

We ask your generous assistance in this scheme, feeling sure that the object will commend itself to you and to all who believe that it is necessary that education should in the broadest and best sense be religious.

JOHN DENDY, President.
FREDERICK NETTLEFOLD,
I. M. WADE,
JAMES DRUMMOND,
C. FELLOWS PEARSON,
J. ESTLIN CARPENTER,
Vice-Presidents.
W. BLAKE ODGERS, Treasurer.
ION PRITCHARD, Hon. Secretary.

Contributions may be sent to the Treasurer at Essex Hall.

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT NURSING HOME.

SIR,—Will you kindly allow me space in your columns to say something of how our work at Winifred House is going on, and to invite friends to help us, both by financial support and by making the Home known to others.

We have now passed the middle of our eighth year, and during that time over 300 children have been tended during a stay varying in length from a few weeks to nearly three years. Of these almost half the number were some form of surgical instruments; and a large proportion were little invalids who had to lie down always.

Under Miss Emma Hope's gentle and able superintendence the Home is fully maintaining its useful work. During the summer months it was quite full, and now we have fifteen children which, at this time when infantile epidemics are so much about, is almost a sufficient number. Still we could take in two or three more convalescent cases, children who need one or two months' care and good food, in order "to build them up again," as the saying is. For as Winifred House is becoming known and valued for the improvement it brings about in diseases such as rickets or in hip and spinal trouble, we receive plenty of applications for such cases; but we do like to dilute these with less serious ones; both on account of making the work less heavy for the nurses and also in order to increase the brightness of the Home. I shall be pleased, therefore, to send application forms to anyone interested in some delicate child.

Of course we cannot keep "in touch" with all the little ones who have been under our care, but we are constantly receiving proofs of the loving remembrance in which our Home is held; and only the other day a father was expatiating to a lady on the good that his boy had gained during his stay, and added: If I had twenty sons I should like to send them all to "Winifred House." It gave one a slight shudder to think what such an action would imply, but yet one could see

behind the words and appreciate the feeling that led to this strange assertion.

Those friends who have read our reports may have noted that the subscription-list has slightly increased in amount each year, which shows, of course, a very healthy condition. Unfortunately, through death and other causes, there has been a drop of nearly £30 this year, and unless we can get new subscribers to replace those that are gone our financial statement will not be such pleasant reading in the next report. Also owing to alterations consequent on the water company changing their method of supply, and to the rebuilding of the worn-out shed or summer-house at the end of the garden—greatly appreciated during this last hot summer—our “extra” expenses have been more than usual.

I am not fond of begging for money. I believe that when people know that good work is being done those who can help will help. Therefore I will only add that we want some new subscriptions and we want also fresh donations. If any friends who can help would like to join us in our common work by assisting in the raising of the necessary funds, such assistance will be heartily welcomed either by William M. Blyth, Esq., Hon. Treasurer, 20, Highbury-terrace, or by

MARIAN PRITCHARD, Hon. Sec.,
11, Highbury-crescent, London, N.

NORTHUMBERLAND AND DURHAM.

SIR,—Mr. Harvie, in the very interesting Provincial Letter you printed last week, has omitted to mention the work being done at Byker. This little mission station has had a good many ups and downs in its short life, but at no time in its history has it shown more signs of real life than at present. The services are being better attended, the Sunday-school is almost too crowded, and the other institutions are doing well. Barnard Castle, too, might have been mentioned; I suppose, though, it is difficult to do justice to all the places in the short space you are able to allot to these letters.

EDWARD H. COYSH.

TEMPERANCE CONFERENCE AT ESSEX HALL.

A CONFERENCE of members and friends of the Essex Hall Temperance Association was held on Saturday evening last, under the presidency of Viscount Morpeth, M.L.S.B., when Mr. Frank Adkins read a paper up “Our Needs and our Resources,” dealing with Band of Hope work and describing the various difficulties to be overcome and the means and material at the disposal of workers.

MR. ADKINS, who has had many years’ practical experience as lecturer of the United Kingdom Band of Hope Union, threw out several valuable suggestions in the direction of promoting the efficiency and facilitating the working of Bands of Hope. Having urged that the place of meeting should be as convenient and be made as bright and pleasant as possible, he dwelt upon the importance of proper organisation, and referred to a useful pamphlet issued by the Band of Hope Union (60, Old Bailey, E.C.) suggesting a constitution and rules for a Band of Hope, which would be a good guide, in showing what to aim at in such efforts. It was

often difficult to obtain workers, very few would volunteer; but an earnest invitation would often induce them to make an attempt, and so most valuable gifts were discovered. Members must be educated; the mere signing of a pledge was not sufficient. Conviction was essential to steadfastness. Appeal might win converts, but solid truth, well assimilated, was needful to retain them. It was not necessary that school methods should be introduced into the Band of Hope, and yet the meetings should be made pleasantly educational. Fortunately the resources in the way of information and illustration were abundant, cheap and easily obtainable, and there was no reason why at every meeting some good helpful temperance truth should not be attractively presented. The *Band of Hope Chronicle* and the *Temperance Workers’ Companion* would be found specially helpful in that direction. Variety was one of the great needs of Band of Hope work. Monotony was deadly both to intelligence and to enthusiasm. Although the inculcation of total abstinence was their chief aim, the proceedings must not be confined to that. Other kindred subjects would throw their chief interest into better relief, nor in due subordination should they exclude a certain measure of amusement pure and simple. But after all, personal fitness for the work was the one supreme need; without it the best organisation and unlimited funds would be in vain. Only mind could act on mind and spirit on spirit. Unless theirs was a work of love it was a work of naught.

LORD MORPETH, in commenting on Mr. Adkins’s paper, said that although a total abstainer he had not personal experience of Band of Hope work; nevertheless, he felt the paramount importance of educating the young in habits of temperance. The London School Board had done something in that direction. He was of opinion that to talk to and impress children one required natural ability as well as special training.

MR. PALLISTER YOUNG said that he greatly appreciated the paper, but thought that one of the greatest difficulties to be met was the question of order.

MR. BREDALL, Secretary of the Association, considered that one of the difficulties in Band of Hope work lay in the paucity of competent speakers and in the nervousness and diffidence of many young men and women in addressing an audience.

MR. R. MONTFORD narrated his own experience with the juvenile branch of the Sons of Temperance, where the defection through breaking pledges was only 2 per cent.

THE CHAIRMAN having in his remarks referred to the action of the London School Board in appealing to the magistrates to check the sale of drink to children, MR. MONTFORD moved “That this meeting rejoices to learn that the London School Board on October 27 last passed a resolution expressing the Board’s strong condemnation of the sale of intoxicating liquors to children of elementary school age, and heartily approves of the action of the Board.”

MRS. W. G. TARRANT in seconding, said she considered the difficulty in addressing Band of Hope children was not so serious as might be supposed, thanks to the excellent material provided by the Band of Hope Union in the shape of diagrams, pictures, books, lantern slides, &c.

The resolution having been carried unanimously, a vote of thanks was awarded to Viscount Morpeth for presiding, and to Mr. Adkins for his excellent paper, on the motion of the Rev. F. ALLEN, seconded by MR. PALLISTER YOUNG, LL.B.

HOW TO MAKE A BAND OF HOPE SUCCESSFUL.

1. Have proper Rules for the Society.
2. Appoint proper Officers.
3. Keep a Minute Book and Cash Book.
4. Hold regular meetings of Committee.
5. Admit new members with proper care.
6. Have a well-kept register of members.
7. Mark the attendance of members.
8. Let the members pay.
9. Visit absentees.
10. Make the meetings interesting.
11. Encourage the members to take part in the meetings.
12. Instruct your members.
13. Prepare a quarterly Programme in advance.
14. Hold quarterly Special Meetings.
15. Don’t forget the Annual Meeting.
16. Supply the members with Temperance Literature.
17. Have a Library.
18. Look after the Senior members.
19. Have a Flower Show in summer.
20. Hold an Industrial Exhibition in winter.
21. Affiliate your Band of Hope with the Essex Hall Temperance Association.

ALL-ROUND MEN.

I WANT to plead for more toleration for peculiarities, not only on the ground of liberty but because by the development of special qualities and the cultivation of special aptitudes—one in one person and one in another—society would be enriched. There is no need to resent and suppress all peculiarities, and it is not wise; it is only necessary to frown down those that are harmful or disagreeable. Apart from that, why should we expect all people to be like ourselves in all things?

A good deal is said in praise of the person who is educated and accomplished in every branch—the “all-round” man—and a good deal of praise is deserved. What an admirable example is Sir John Lubbock—an experienced banker, a good member of Parliament, a representative of the London University, a learned anthropologist, writing books on Prehistoric Times, a student of the ways of ants and the intelligence of dogs, a writer on the philosophy of happiness—what is there that he does not know or cannot do? We can easily believe that he has read all the “hundred books” which he recommends as the “best”: a good all-round man, and deserving of great praise. But suppose we admit that a man should cultivate all his good qualities and powers, and cultivate them in such due proportion that he makes himself, and keeps himself, an all-round man, with no characteristic feature projecting above the smooth surface of general excellence, his knowledge of one thing equal to his knowledge of another thing, his ability to play cricket equal to his ability to sing a

song, his power to amuse equal to his power to instruct, his zeal for religion equal to his diligence in business; and suppose we could all attain to that harmony of qualities, that balance of acquirements—what sort of company should we be for one another? Where should we look for praise? How could we render service? Would not our life be monotonous, and would there not be fewer friendships than there are?—no person seeming to be necessary to another. Harmony is a good thing, yes; and due proportion is an excellent thing; but Providence has not ordained that all the notes and elements of harmony should be found in one individual. Things are so ordered that we have to go outside ourselves to find the complement of ourselves; and so we may try and rest content, if we have some good thing to contribute on our part, without straining to become omniscient, or grieving that we are not perfectly balanced in our acquirements.

In what way is it that the work of the world is done and the wants of society are met? It is by some people following one occupation, and some another; and in surgery, in chemistry, in law, in languages, in every art and every profession, the best work is done by experts. We all get a little education when we are young: we go to the same school, and learn the same "three R's" and a little more, and then we have to divide and go our several ways because the world requires various kinds of service, and because it is impossible for one person to do everything. There is to be harmony in the world, harmony in every kingdom and realm, harmony in the social circle; and we may contribute our own note and strain to produce it—we may and ought—and we shall only find our opportunity because we are not exactly like other people, but have our own qualities and characteristics. We are not called upon to suppress our individuality, but to prune and train it; and we shall receive a warmer welcome everywhere because we have something to contribute to the concert, a note sounding well in its place, and in no way discordant with the general music.

G. ST. CLAIR.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEALS.

Deptford.—I desire to make the usual Christmas appeal in aid of my Poor's Purse in order that I may be enabled to give a little aid to brighten the lot of some respectable indigent persons at this season, and, in addition, to meet further claims during the coming year in times of sickness and exceptional difficulty. Donations and gifts of clothing, &c., will be gratefully received by the Rev. A. J. Marchant, 37, Clifton-road, Peckham, S.E.

London: George's-row Domestic Mission.—The Rev. F. Summers appeals for contributions to the poor's purse, and for Christmas cheer for specially worthy recipients, also for new or cast-off garments, for books, toys, &c. As so many of the poor from the provinces come to reside in London he will be glad of help from the country. Gifts may be sent either to 1, Fasset-road, Dalston, N.E., or to the Domestic Mission, George's-row, St. Luke's, E.C.

London: Rhyl-street Domestic Mission.—The Rev. Joseph Pollard appeals for donations to provide for at least 100 Christmas dinners for very poor

families, and to supply about 1,600 children's teas, all belonging to Rhyl-street and Litcham-street Missions, also to replenish the poor's purse, which has been empty for months. Gifts of money, however small, and also clothes new and old, toys, useful articles, and books are greatly needed, and it only requires a little examination to satisfy anyone of the great good that is being done. All gifts will be acknowledged and thankfully received by Miss Anna Sharpe, The Grove, Hampstead, N.W., or Rev. Joseph Pollard, 21, Willes-road, Kentish Town, N.W.

Manchester Domestic Mission, Willert-st.—Our friends liberally responded last year to our appeal, and we were able to make many homes all the brighter as a result. We are hoping that equal assistance will be afforded us again this year. Toys, &c., for distribution at our Christmas gathering, left-off clothing, or money will be thankfully received by the Rev. J. W. Bishop, Mission House, Willert-street, Rochdale-road, Manchester.

Accrington.—On Thursday, Dec. 1, a sale of work in the schoolroom of the Oxford-street Unitarian Free Church was opened by the Mayor, Mr. Councillor J. S. Higham, and the Rev. W. H. Burgess appeared for the first time in public as minister of the church, presiding on the occasion. The object of the sale was to obtain funds to complete the payment for recent church decorations and improvements, and also to clear off a small debt on the current account. On the following Sunday, Dec. 4, Mr. Burgess entered on his ministry. In his morning sermon he spoke of the duties and responsibilities of the Church and its members, pointing out that the gifts and talents of all were needed if the Church was to do an effective work. In the evening he dealt with the function of the minister, and pointed out that our ministry had more affinity with the prophetic than with the priestly type of religious leader.

Association of Irish Nonsubscribing Presbyterians and other Free Christians.—On Tuesday evening, Nov. 29, a conference was held in the Central Hall, Rosemary-street, Belfast, of Sunday-school teachers and others interested in Sunday-school work. Tea was served and at 8 o'clock the Rev. J. A. Kelly was called to the chair. Other ministers present were the Revs. D. Walmsley, B.A., J. J. Magill, B.A., R. Lyttle, Wm. Weatherall, W. J. Davies, H. Magowan and Alex. Ashworth, (convener). An apology for absence was sent by the Rev. J. Kennedy. There was a small attendance. The evening was inclement, and there were a number of other attractions in the city. The Rev. D. Walmsley read a paper on "How the children teach the teacher," the full title of which, he said, should be "How the children teach the teacher to teach." He said no teacher teaches who does not enter into the difficulties of the scholars' minds. He ought to take the measure of his scholars by a story or a joke and mark well each question they put to him as an indication of his pupils' mental position, and deprecated such questioning of pupils as might result in their showing to disadvantage and being discouraged by unsuccessful attempts to reply. He gave numerous amusing illustrations from the answers given by scholars to show how confused sometimes were their ideas of Biblical biography, history, and incidents. The paper was highly appreciated, and a useful discussion was carried on by the Chairman, W. J. Davies, Wm. Weatherall, Alex. Ashworth and Mr. W. S. Wright. The meeting concluded by Mr. Walmsley's reply and the chairman's benediction.

Bath.—A social meeting of the Trim-street congregation was held in the schoolhouse on Wednesday week, when, after refreshments had been served, an interesting programme was rendered by the choir and friends. During an interval the Rev. F. W. Stanley, in a few words, referred to the presence of the Mayor and Mayoress, and said that it was the seventh time since he had been minister of the chapel that a member of their congregation had been chosen as Chief Magistrate of the city. His worship expressed on behalf of those present hearty thanks to the ladies who had superintended the arrangements, and to those who by their efforts had contributed to the enjoyment of the evening.

Belfast.—Mr. G. Slipper, of the Limehouse Mission, London, has accepted an invitation to Stanhope-street Domestic Mission.

Bermondsey.—At the usual Band of Hope meeting on the 6th inst. at the Fort-road Unitarian Church, a delightful children's operetta, "The Merry Party," was most efficiently rendered by the Sunday-school choir of the Rotherhithe Free Church, conducted by Mr. John Morgan. Afterwards recitations were given by three members of the choir. A cordial vote of thanks to the visitors

was moved by the Rev. Harold Rylett, seconded by Mr. A. W. Harris, and carried in the usual hearty fashion.

Birmingham: Small Heath.—A very successful bazaar in aid of the building fund of the Waverley-road Church was held in the Masonic Hall, New-street, on Wednesday, Nov. 30, and three following days. The Old Meeting, Church of the Messiah, and Newhall Hill congregations heartily united with Waverley-road, both in management and contributions. The hall was decorated as an, "Olde Englishe Fayre." There were no balloting no intoxicating drinks, and no swindles, unless "palmistry" can be so called. The takings were about £823, being a much larger amount than was expected. Two sermons recently delivered by our minister, the Rev. H. Harold Johnson, on the Rev. C. E. Beeby's "Creed and Life" have been reported in two Birmingham newspapers. Mr. Johnson described the work as a Unitarian book by a Church of England clergyman. The Berwick Hymnal and the Old Meeting Service Book have been adopted by the congregation. Seats are allotted to all stated subscribers, the amount being entirely optional. Free seats are provided in all parts of the church.

Chatham (Appointment).—The Rev. G. S. Hitchcock, B.A. (late Chaplain to the Medway Union), has accepted an invitation to the ministry of the Hammond Hill Church.

Dewsbury.—On Saturday last, Dec. 3, a most successful gathering was held in the schoolroom of Unity Church, when Mr. Samuel Wood, J.P., of Heckmondwike, kindly gave a tea and provided a capital entertainment, rendered by his Heckmondwike friends. At the close a hearty vote of thanks, moved by Mr. T. Richards, seconded by Mr. J. Keighley, and ably supported by the minister, the Rev. John Boughey, was passed to Mr. Wood and his friends, and was carried by acclamation. The response by Mr. Wood brought an enthusiastic meeting to a close.

East London Unitarian Sunday School Union.—On Saturday last, the 3rd inst., the second meeting this season of the above Union took place at Stratford when forty-two teachers representing nearly all our East-end schools, spent an enjoyable evening together, and learnt to know each other better. At eight o'clock Mr. L. Tavenor read a paper based on personal experience as a scholar and as a teacher, entitled "The Scholar away from the Class." In it he urged the necessity of making the most of the limited time spent by the scholars in the Sunday-school, and contended that the teacher's influence would be the more powerful if the home, the work, the temptations—in short, the life of the scholar were known.

Framlingham.—Last Sunday services were conducted by Mr. E. Wilkes Smith, of the Richmond Free Church.

Glasgow.—The Rev. A. Lazenby lectured for the Jewish Literary Society last Sunday evening, his subject being "Henrik Ibsen." The Rabbi—the Rev. Mr. Phillips—occupied the chair. The lecturer was accorded a very hearty welcome. Mr. Lazenby is shortly to give one of a course of free and open lectures in connection with the Trinity Congregational Church (Dr. Hunter's)—subject: "On the Trail of 'Heibek of Bannisdale,'" with limelight illustrations. Amongst the lecturers are Dr. Hunter, the Rev. Alex. Robinson (late of Kilmun), Professor Adamson, and Sir James Marwick.

Holywood, co. Down.—The Rev. S. H. Mellone M.A., D.Sc., late of Manchester College, Oxford and the University of Edinburgh, who succeeds the Rev. C. E. Pike as minister of the Non-subscribing Presbyterian Church, was ordained on the 30th ult. by the ministers of the Antrim Presbytery. The usual forms of Presbyterian order were observed. The opening devotional service was conducted by the Rev. W. E. Mellone, who delivered the first address; after which the Rev. W. Napier explained and defended the Presbyterian form of Church government and ordination. At this point, in the "orthodox" Presbyterian churches, the minister usually puts to the candidate for ordination a number of theological questions, after which the latter formally subscribes to the Westminster Confession. In place of this, it is customary in the non-subscribing churches to call on the candidate to state his principles and objects in devoting himself to the work of the Christian ministry. Dr. Mellone responded by making the following statement to the congregation:—"Let me first say what I take to be the minister's chief work. We read that one of the disciples said to Jesus, 'Show us the Father, and it is enough.' That is the demand of the age in which we live; it is the same as it was of old, only more insistent. It is not enough merely to indulge in general discourse about the Fatherhood of God and the Brotherhood of Man. The world seems to say, show us the mighty Spirit

of good working through all things ; help us to see the Fatherhood of God at work in the world—not merely to talk about it, but see it. Then you will help us to be better—then we shall begin to see the meaning of life ! Religious forms that do not hear and answer this appeal are obsolete and dead. The minister's chief work is to answer it, so far as in him lies. Not that he is an official charged with higher knowledge or teaching, brought down to be delivered to his people ; only in virtue of his occupation he has more time and energy to give to meeting these demands of the world than other men have. I at least am no such official, and do not wish to be. I have never met a man from whom I have not learnt something ; and if ever I am able to tell you anything about your experience, it is not because I have learnt it somewhere far away, it is only because I share in your experience. What we learn from books is very little compared with what we learn from one another by trying to understand one another's lives. But this effort to find God at work in our lives is to me an impossible thing, unless it rests on a reverent appreciation of the life and teaching of Christ, and the spirit of Christianity, that great world-movement which is rightly named after its source. It is still true that he who has seen Christ has seen the Father : for to see into the heart and mind of Christ is to see what the heart and mind of God is like. For ever, Christ is our leader ! The meaning of our life may be dark enough ; but let the light of some word or deed of Christ's shine on it, and the darkness turns to day. But, once more, there is no one creed or system of man's contrivance that says the last word as to the meaning of Christ's life or of ours. The evils which result from supposing that some such creed is final, are well known. The principles of non-subscription sets us free from these evils. The great William Ellery Channing well said : ' If there is one interest dear to me on earth, it is the freedom of the human mind. If I have found my existence a growing good, or gained any large views of religion or my own nature, I know nothing to which, under God, I am so indebted as to my freedom.' In response to questions from Mr. Napier, the congregation signified their adherence to the call which they had sent to Dr. Mellone, and he signified his adherence to his acceptance of it. The minister-elect was then ordained by the members of the Presbytery placing their hands on his

head, the Rev. M. S. Dunbar offering the ordination prayer. Brief but very impressive charges to the minister and congregation were given by the Rev. Douglas Walmsley, B.A. ; and the service was brought to a close by Dr. Mellone. In the evening, in the large schoolroom of the church, a well-attended soirée was held, which took the form of a warm and hearty Irish welcome to the new minister.

Huddersfield.—On Wednesday, Nov. 30, a meeting was held in the schoolroom of the Fitzwilliam-street Church, to welcome the Rev. W. Mellor, who some months ago became minister of the church. The chair was taken by Mr. Grosvenor Talbot, of Leeds, who urged his hearers to be true to their Unitarianism and the principle of freedom in their church. Among those who joined in the welcome were Mr. A. Whitworth, secretary of the congregation, who mentioned that the Rev. J. H. Drummond of the Milton Congregational Chapel, and the Rev. F. J. Benskin, of the Baptist Chapel, had sent sympathetic messages, and that the former would if possible have been present ; Mr. W. H. Dyson, and Mr. E. Culley, members of the congregation, the Rev. A. Chalmers, Chairman of the Yorkshire Unitarian Union, the Rev. C. Hargrove, the Rev. J. E. Manning, Mr. Basil Lupton, and Mr. T. Manning, a member of Mr. Mellor's former congregation at York. Mr. Mellor, in acknowledging the welcome, said that their congregationalism, pure and simple, would be a disastrous breakdown, were it not that their wealthier congregations, like Mill Hill at Leeds, so cordially responded to the appeal for help, which poorer congregations, like Huddersfield, sought at their hands. That help should always be regarded by poorer congregations as by no means a substitute for their own earnest and hearty effort, but as a stimulus to enable them to do still better for themselves than they would otherwise have done. Having referred to the encouragement he found in the beautiful church and the music of their services, and to the difficulties they had to face, he promised to do the best and most useful work he could in the church, the Sunday-school, and pastoral visitation, but said their success would depend more upon their Sunday services than upon any other single thing, and the congregation could help in those services very much more than they thought. He intended to put his heart and soul into the services, so that he hoped

they would feel week by week they were being brought nearer together by the most sacred ties, that they would make the sacred and the secular one thing, not by bringing down the sacred to the secular, but by lifting the secular up to the sacred, so that in the whole of their lives they might all be bound by golden chains about the feet of God. A vote of thanks to the ladies who provided the tea was responded to by Mrs. Mellor, and a vote of thanks to Mr. Talbot for presiding, followed by the singing of the doxology, brought the meeting to a close.

Knutsford.—A social meeting was held in the schoolroom of Brook-street Chapel on Tuesday evening, Nov. 29. There was a large attendance of members of the congregation and their friends, and a good programme of songs, recitations, &c., was gone through by Miss F. Lang, Miss Dora Ardern, and Mr. H. K. White (of the Unitarian Home Missionary College, Manchester). Among those present were the hon. sec., Mr. James Odgers, the hon. treas., Mr. Stanley Pearson, the chairman, Mr. F. Nicholson, and the minister, the Rev. G. A. Payne.

London : Peckham.—By way of clearing off a church debt the ladies of the Avondale-road Church organised a sale of work, which took place on Tuesday. In the absence of the Rev. G. Carter, "invalided," the proceedings were formally opened by the Rev. Dr. Mummery at four o'clock, and continued briskly until ten. The sum of £22 15s. was realised, and was supplemented by a few donations including £5 from Mr. F. Nettlefold.

London : Stepney.—The usual Postal Mission monthly conference was held at five o'clock on Sunday afternoon, Dec. 4. Mr. Lucking Tavener read a paper on "The Larger Hope." It was really a continuation of the subject introduced by the Rev. Robert Spears at the November Conference. Mr. Spears traced the growth of modern thought towards Universalism, as seen in the works of the poets ; and Mr. Tavener traced the same growth theologically. An interesting discussion followed, and most of the visitors stayed on to tea and evening service.

London : Unity Church, Islington.—The 14th annual meeting of old scholars and teachers took place on Dec. 7. Letters of regret at enforced absence had been received from the Rev. E. L. H. Thomas, Messrs. I. M. Wade, Percy Preston, and

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other former teachers. A vote of thanks for her services, and regret at her resignation, was passed to Miss M. Preston, who has been secretary since the meetings were started. A pleasant evening was spent with music and singing, including short speeches from the Rev. Dr. G. Dawes Hicks, Mr. Mackey (superintendent), and Mr. Jolly.

Manchester: Bradford.—On Wednesday, Nov. 30, a presentation was made to the Rev. W. H. Burgess, who is removing from the district. The gift, a handsome study chair, was presented by Mr. M. Waite, who spoke of the valuable services Mr. Burgess had rendered at Bradford and the high esteem in which he was held by those who knew him intimately. The Rev. W. E. Atack also spoke of the splendid work which had been done in the district, and the manifestations of regard which he had found in the homes Mr. Burgess had visited. Other speakers followed, and a musical programme was also provided. The evening was greatly enjoyed.

Manchester: Upper Brook-street.—The church was crowded at the popular service on Sunday last, when Mr. Felix Volkovskoy spoke on "The Struggle for Civil and Religious Liberty in Russia." On Monday evening a large audience assembled to hear a lecture on "Swiss Scenery" by Mr. W. H. Shrubsole. The lecture, which was illustrated by over one hundred exquisite views, was followed with intense interest, and at its close the lecturer was warmly thanked for his valuable and generous services. On the previous Sunday and Monday the Rev. C. Hargrove preached and lectured to large audiences. We have been compelled to abandon the final lecture of the autumnal series in consequence of the present uncertain state of health of the Rev. W. Binns, who was to have visited us next Monday. The session will close with a recital of the "Christmas Carol" by Mr. John Harwood on Dec. 19, particulars of which will appear in your advertisement columns next week.

Mansfield.—At the close of service at the Old Meeting on Sunday morning last, the 4th inst., on the proposition of Alderman Birks, seconded by Mr. Vallance, it was unanimously resolved to accord a sincere vote of condolence to the relatives of the late Rev. C. W. Robberds, minister of the Old Meeting from 1834 to 1840, and of the late Rev. J. Frederick Smith, minister from 1884 to 1888. Mr. Birks mentioned that he was one of the few surviving members present who recollected Mr. Robberds being minister at Mansfield. Assent to the resolution was signified by the congregation standing.

Oldham.—The bazaar which was held on Nov. 17, 19, and 21 to raise funds to liquidate the debt on the new school, to paint and re-decorate the chapel and provide a more satisfactory heating apparatus, cleared nearly £800, which is £300 more than was asked for. The bazaar was opened on the first day by Mr. W. B. Bowring, J.P., of Liverpool, on the second day by Mr. G. H. Leigh, of Monton, and the third day by Mr. W. Watts, of Sheffield. The committee desire to express their earnest thanks for the help so liberally given.

Peckham.—Following the usual Band of Hope meeting on Friday, Dec. 2, a very interesting temperance meeting was held in the Avondale Lecture Hall to hear an address from Mr. Thos. Menzies on "Temperance Lessons from the Poets," with portraits and illustrations. The address was listened to with close attention and abounded with interesting quotations from Shakspeare, Milton, Burns, Byron, Scott and others. A New Year's temperance religious service is arranged for Jan. 6, when the Rev. W. G. Tarrant will speak.

Plymouth.—The Rev. George St. Clair delivered two lectures in the Unitarian Chapel, Treville-street, on Monday evenings, Nov. 21 and 23. The subjects were "The Advantages of Doubt," and "Primitive Man and the Story of the Fall," the latter illustrated with diagrams. The audience numbered about 40 at the first lecture, and nearly 90 at the second. Both lectures were well received, and questions were asked at the close. Mr. St. Clair also preached to good congregations in the chapel on Sunday, Nov. 27. He took for his morning subject—"Substitution: Should one man die for the People," and for the evening, "Intellectual Inconsistency." We are looking forward to another visit from Mr. St. Clair.

Rotherham.—On Thursday, Dec. 1, the Rev. J. E. Manning, M.A., of Sheffield, lectured to the members of the Literary and Social Union of the Church of Our Father on "Macbeth." The Rev. W. Stephens presided.

South Cheshire and District Sunday School Union.—The autumn meetings were held in the High-street Church, Shrewsbury, on Wednesday, Nov. 30. The general committee met for the transaction of business in the vestry at 2.30. At

3.30 a conference was held in the church, Mrs. Myers, the President of the Union, occupying the chair. After a hymn and prayer by the Rev. R. S. Redfern, the lady President, in a few well-chosen words, welcomed the teachers and friends from a distance, and called upon the Rev. H. D. Roberts to open a discussion on the question: "Shall we include the congregations attached to our schools in our Union?" Mr. Roberts argued for the affirmative, and was followed by the Rev. G. A. Payne, who spoke in the negative. After several ministers and delegates, including the Revs. J. C. Street, W. F. Turland, J. M. Mills, Mrs. Hill, Mr. Vickery, and Mr. Mansell had spoken, it was resolved that the committee consider the subject with a view to submitting a scheme to a future conference. A substantial tea was provided in the schoolroom, which was made free to the visitors from a distance. Following tea a public religious service was held in the church; the devotional part was led by the Rev. J. C. Street, and the sermon preached by the Rev. G. A. Payne, on the words "I am the vine, ye are the branches." Considering the distance many had to travel, there was a good attendance at each meeting, and much interest was manifested, and much helpfulness experienced by all.

Stockton-on-Tees.—During the past month the Rev. W. H. Lambelle addressed a number of our young people and consecrated them to the Church, after which they and the members present celebrated the Lord's Supper. An excellent lecture was delivered last week by the Rev. W. G. Tarrant, B.A., in the church, on "Christ and the Creeds," many strangers being present.

Swinton.—On Sunday last the third annual Red Cross service was held, and an address on the "Life of Father Damien" was delivered by the newly-appointed minister, the Rev. W. E. George, M.A. A collection was taken, as in previous years, for the Children's Seaside Home (Red Cross), Blackpool. A meeting of the congregation was held after the evening service, and it was decided to hold the bazaar in aid of the Forward Movement Scheme in April next. On Saturday last a Young Men's Effort was held, the proceeds being to provide material for the woodwork class working for the bazaar.

Tavistock.—The Rev. George St. Clair delivered a course of lectures on Nov. 16, 23, 30, "In What Sense is the Bible True?" "Primitive Man and the Fall." "Hell and Heaven—Rational Views." The lectures have given great pleasure to all who have heard them, and have done real good, having been reported in the local newspaper. There are indications that a new interest in Unitarianism has been awakened in the town in consequence of these lectures.

Wood Green.—Mr. A. M. Peake, on Nov. 24, was elected to a Scholarship of £80 per annum for five years at Christ Church College, Cambridge. Mr. Peake and his family are members of Dr. Mummery's congregation. The Scholarship was for natural science.

OUR CALENDAR.

SUNDAY, DECEMBER 11.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Ealing, Prince's Hall, 7 P.M., Rev. V. D. DAVIS, B.A., "The Real Power of Christ."
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR (of Trowbridge).
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. DALE.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.,

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Guiding Star." Evening, "Seekers after God.—II. Buddha.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Rev. H. RAWLINGS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M.

Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M. Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lisimore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. W. BIRKS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTIN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Put not your Light under a Bushel."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSKY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

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And if theologies, by Paul
Or later John, made "Christ" their All,
The Man, the God, in Person blending,
Is that to be the Gospel's ending ?
There still are some, who answer, No !
Cry, Back to JESUS let us go !
For Jesus lived. If He be dead,
Now tell us, simply, what He said ;
What He intended, felt, and thought ;
What was the Message that He brought ;
We only ask, *What Jesus taught.*
"Showed His own glory ?" Nay, but rather,
The Love, to Man, of GOD our Father !
"His Cross ?" Had Jesus lived an age,
The fuller, now, His Gospel's page !

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BIRTHS.

PALMER—On Dec. 3, at Wolsey House, St. Nicholas,
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Scopes), of a son.

DEATHS.

HEYWOOD—On Dec. 7, at Greenhill Deane,
Elizabeth, widow of the late Robert Heywood,
of The Pike, Bolton, aged 83 years.

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Aspland, Mrs. L. M. London	1	1	0
Baily, Walter, London	2	2	0
Beale, J. S., London	5	0	0
Bowie, Rev. W. Copeland, London	1	1	0
Brooks, John Hall, Manchester	2	2	0
Broome, Joseph, Manchester	3	3	0
Carpenter, Rev. J. Estlin, Oxford	1	1	0
Carter, Miss E. A., Newport, I.W.	1	0	0
Clarke, Mrs. T. Chatfield, London	3	3	0
Clephan, Edwin, Leicester	5	0	0
Colfox, William, Bridport	5	0	0
Cobb, Mr. and Mrs. Edward, Lewes	2	2	0
Cook, George T., Manchester	1	0	0
Dandy, John, Manchester	5	0	0
Dowson, Rev. H. E., Gee Cross	1	0	0
Drummond, Rev. James, LL.D., Oxford	5	5	0
Eckersley, C., Manchester	5	0	0
Gibson, Mrs., Evesham	0	10	6
Greg, H. P., Manchester	1	1	0
Hadfield, George, Manchester	2	2	0
Harwood, Thomas, Bolton	0	10	6
Haslam, W., Bolton	1	0	0
Herford, Rev. Brooke, D.D., Lond.	1	0	0
Higginson, Rev. P. M., Manchester	2	2	0
Hill, H. W., London	1	1	0
Hollins, Mrs. Mansfield	2	2	0
Holt, Thomas, Manchester	2	2	0
Jolly, W. C., Bath	1	1	0
Kenrick, J. Arthur, Birmingham	5	0	0
Lawrence, Mrs. Alfred, London	1	1	0
Lawrence, Miss E. M. London	1	1	0
Lee, T. Grosvenor, Stourbridge	5	0	0
Lee, Miss E. F. Stourbridge	2	2	0
Leigh, Geo. H. Manchester	5	0	0
Leigh, Percy H., Manchester	5	0	0
Leigh, Miss L. S., Manchester	5	0	0
Leigh, Miss L. A., Manchester	2	2	0
Long, William, Warrington	5	0	0
Manfield, Sir Philip, Northampton	5	0	0
Mathers, John S. Leeds	2	2	0
Morton, H. J., Scarborough	2	2	0
Nettlefold, Frederick, London	25	0	0
Nettlefold, Oswald, London	2	2	0
Nettlefold, Mrs., Birmingham	5	0	0
O'Hagan, Lady, Burnley	5	0	0
Odgers, W. Blake, Q.C., London	5	0	0
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Preston, Stanton W., London	2	2	0
Pritchard, Miss Marian, London	2	2	0
Pritchard, Ion, London	2	2	0
Rawson, Harry, Manchester	1	1	0
Schwann, J. Frederick, London	5	0	0
Swanwick, Miss, London	1	1	0
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Smith, Rev. G. Vance, Manchester	2	2	0
Smith, Howard S., Birmingham	1	1	0
Steinthal, A. E., Manchester	1	1	0
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Tate, Edwin, London	5	0	0
Taylor, Frank, Bolton	2	2	0
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Thomas, Charles, Bristol	2	2	0
Thomasson, J. P., Bolton	10	0	0
Thornely, William, London	5	0	0
Troup, Miss, London	1	1	0
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£234 0 6

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ASSOCIATION SUNDAY.

NOVEMBER 20, 1898.

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SECOND LIST.

	£	s.	d.
Amount advertised Dec. 3	243	12	10
Ainsworth	2	12	0
Braintree	1	3	0
Buxton (additional)	0	5	0
Capel-y-groes	0	18	2
Chichester	0	12	8
Chowbent	8	2	6
Clifton	3	7	6
Killinchy	0	18	6
King's Lynn	0	14	8
Knutsford	1	18	6
Lewes	2	2	6
Liscard	3	0	0
Liverpool: Renshaw-street	47	6	7
Hope-street	10	10	0
London: Hampstead	59	0	0
Highgate	2	13	11
Islington	10	10	6
Lewisham	1	0	0
Walthamstow	0	12	0
Wood Green	2	8	9
Manchester: Moss-side	2	16	3
Middleton	1	10	0
Newcastle-on-Tyne	7	3	4
Newport	1	17	8
Nottage	0	10	0
Portsmouth: High-street	2	5	0
Swansea	1	14	1
Weymouth	1	11	6
Yarmouth	1	0	0
York	0	13	7
	£424	16	0

RICHMOND FREE CHURCH.

The Committee gratefully acknowledge the following amounts towards our debt of £605.

	£	s.	d.
Previously acknowledged	321	9	2½
Walter Baily, Esq.	2	2	0
William Haslam, Esq.	2	0	0
Robert Norton, Esq.	20	0	0
A Faithful Friend	20	0	0
Mr. and Mrs. E. B. Squire	5	0	0
Miss Ridge	2	2	0
Mrs. Dobson	5	0	0
Miss J. Durning Smith	5	0	0
Henry W. Gair, Esq.	5	0	0
Miss Grey	2	0	0
Lewis Haslam, Esq.	5	0	0
Oswald Nettlefold, Esq.	1	1	0
Mrs. Charles Taylor	5	0	0
George H. Leigh, Esq.	5	0	0
N.	3	3	0
Total	£408	17	2½
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